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A
SHORT
TREATISE

Contayning all the Principall
Grounds of CHRISTIAN
RELIGION.

By way of Questions and Answers,
very profitable for all men, but es-
pecially for Householders.

The fifteenth Impression.



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A

Short Catechisme.

Q. **W**hat ought to be the Chiefe
and continuall care of eue-
rie man in this life?

A. To glorifie God
and saue his soule. *1. Cor. 10. 31. Act.
16. 30. 31. Matth. 16. 26.*

Q. Whence must we take direction
to attaine hereunto?

A. Out of the word of God alone.
c. Iohn 10. 31.

Q. What call you the word of God?

A. The holy Scripture immediately
inspired, which is contained in the
Bookes of the Old and New Testament.
2. Tim. 3. 16.

Q. What are the Bookes of the Old
Testament?

A. Moses, and the Prophets. *Luke
24. 27.*

Q. Which are the Bookes of the new
Testament?

A₃

A. Mat.

A. Matthew, Marke, Luke, and the rest, as they follow in our Bibles.

Q. How may it bee proved that these Bookes are the word of God, immediately inspired by the Holy Ghost to the Prophets and Apostles?

A. By the testimonie of the Church, constancie of the Saints, miracles wrought to confirme the truth, and the Antiquitie thereof. 2. Pet. 1.9. 2. Ren. 6.9. 1. King. 17.24. Iohn 3.3. 1. Ier. 6.16. Heb. 13.8.

Q. How else?

A. By the stile, efficacy, sweete consent, admirable doctrine, excellent end, and the witness of the Scripture it selfe. Gen. 17.1. Psa. 50.1. Esa. 44.24. Gen. 2.17. Exod. 20.1.2. Joel. 1.1.2. 1. Cor. 11.23. Ioh. 3.36. 1. Cor. 1.23.24. 1. Psa. 19.8. Rom. 15.4. Act. 5.38. 29. Rom 7.7. Zach. 13.2. Zeph. 2.11. Act. 9.5. 20.21. Phil. 1.12,13. Rom. 15.19. 2. Cor. 4.8,9. 10. Gen. 3.15 and 49.10. Esa. 9.6. Dan. 2.24. Matth. 1.18. Act. 10.43. Psa. 119.129.138.172. Deut. 45.6. Ioh. 20.31. 1.2. Tim. 3.6. 2. Pet. 1.19.

Q. These reasons may convince any, be he never so obstinate; but are they sufficient to

per-

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perswade the heart thercof.

A. No: the testimonie of the Spirit is
necessary; and onely sufficient for
this purpose. *1. Cor. 2. 14. 1. Iohn. 5. 20.*

37. Q. What are the properties of the Scrip-
ture?

A. It is of Divine authoritie, the rule
of Faith and Manners, necessary,
pure, perfect, and plaine. *2. Tim. 3.*
16. 1. Eccles. 12. 10. Galat. 6. 16. Rom. 10.
14. Psal. 119. 6. 1. Plat. 19. 7. 1. Prov. 8. 9.

Q. For what end was the Scripture
written?

A. To teach, instruct, convince, cor-
rect and comfort, *1. Tim. 3. 16. 17. Rom.*
15. 4.

Q. Doth the knowledge of the Scriptures
belong unto all men?

A. Yes, all men are not onely allowed
but exhorted and commanded to breade,
heare, and vnderstand the Scriptures.
1. Iohn. 5. 39. 6. Deut. 17. 18, 19. Reu. 1. 3.
1. Act. 8. 30.

Q. The Scriptures were written in He-
brew, and Greeke, how shen shall all men
read, and vnderstand them?

A. They ought to be translated into
knowne

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known tongues, and interpreted.
Deut. 14. 18. 19. Neh. 8. 8. Act. 2. 35.

Q. What doth the Scripture especially
teach us?

A. The saving knowledge of God
and Iesus Christ. John 17. 3. Col. 2. 1. 2.

Q. How may it be prooved that there
is a God?

A. By the Ewenger, and by the
which are seen, the testimonie of con-
science, the power of the soule, and the
presence of Satan. Psal. 19. 1. 2. Elia. 4. 1.
23. Rom. 1. 20. Act. 14. 17. Job. 12. 7. 8. 9.
4. Exod. 8. 19. and 9. 16. Rom. 2. 15. Elia.
39. 3. 4. Plal. 14. 5. and 33. 5. Zach. 12. 1.
Plal. 94. 8. 9. 10. Ruel. 12. 7. 10.

Q. How else?

A. By the consent of Nations, defence
of the Church, & support of the
of the godly, but principally by the
Scriptures. Psal. 2. 16. and 38. 10. 11.
12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Q. What is God?

A. He is a Spirit, having his being
of himselfe. John 4. 24. Exod. 3. 14.

Q. How many Gods be there?

A. Onely one God, and three per-
sons, the Father, Sonne, and holy Ghost.
Deut.

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Deut. 6. 4. 5. Cor. 8. 4. 6. Matth. 28.

19. 1. John 5. 7.

Q. What is the propertie of the Father?

A. To bee of himselfe, and to beget his Sonne, 1. John 1. 28. and 3. 26.

Q. What is the propertie of the Sonne?

A. To bee begotten of the Father, John 3. 18.

Q. What is the propertie of the Holy Ghost?

A. To proceed from the Father, and the Sonne. 1. John 15. 26. x Rom. 8. 9. Gal. 4. 6.

Q. The nature of God is infinite and incomprehensible, how then may we conceive of him?

A. By his properties, and by his workes. Exod. 34. 6. 7. Psalm. 19. 1. and 8. 2.

Q. What are his properties?

A. He is most wise, strong, & good, gracious, iust, mercifull, & perfect, blessed, and glorious. Rom. 16. 27. Job. 12. 13. c. Matth. 19. 17. Exod. 33. 19. Rom. 5. 8. c. Psal. 145. 17. f. Psal. 103. 11. and 145. 8. 9. g. Mar. 5. 48. Job. 35. 7. 8. h. Mar. 14. 61. Rom. 9. 5. 1. Cor. 2. 8.

Q. What are his workes?

A. They

A. They are three, Decree, Creation, and providence.

Q. What is the decree?

A. That whereby God hath from eternitie set ^k downe with himselfe what ever shall come to passe. ^k Ephes. 1. 11.

Q. What is creation?

A. That whereby God made all things of nothing, in six ^m dayes. / Heb. 1. 3. ^m Exod. 30. 11.

Q. In what forme or manner were all things created?

A. In an excellent order, ⁿ and exceeding ^o good. ⁿ Ier. 10. 12. ^o Gen. 1. 31.

Q. For what end did God make all things?

A. For the praise of his power, ^p goodness, wilddome, perfection, and freedom. ^p Prou. 16. 4. Ren. 4. 11.

Q. What is Providence?

A. That whereby God doth ^p preserve and governe ^r all things, with all their actions. ^q Psal. 36. 6, 1. Tim. 4. 10. ^r Prou. 15. 3. March. 10. 29, 30, 31.

[Q. What are the special creatures made preserved and governed by the Lord?

A. Angels, ^s and men. ^s Heb. 1. 7. Col. 1. 16.

Q. What

Q. What was the estate of man by creation?

A. Marvellous, ^e holy, and happy, ⁱ Eccles. 7. 29. or 31.

Why say you that man was holy?

A. Because he was ^u created after the image of God, in knowledge, righteousness and true holiness ^u Gen. 1. 26. Col. 3. 10. Eph. 4. 23, 24.

Q. Wherein did mans happinesse consist?

A. In the enjoying ^u of sweete peace and communion with God, ^u Gen. 1. 19.

Q. What further priuiledges did Man enjoy in this state of innocencie?

A. He was placed in ^x Paradise, had liberty to eate of eury tree ^y of the garden except the ^x tree of knowledge of good and euill, and was made ^r ruler of all earthly Creaturcs. ^x Gen. 2. 15. ^y Gen. 2. 16. ^x Gen. 2. 17. ^a Gen. 2. 19. Psal. 8. 6.

Q. Were these things bestowed vpon man that he might liue as he list?

A. No: but that he might serue ^b the Lord his maker, who therefore gaue man a ^e law, binding him alwayes to perfect obedience, and a speciall commandement to trie him. ^b Ren. 4. 11. Psal. 95. 6. ^c Rom. 2. 14

Q. What was that speciall commandement?

A. OF

A. Of the tree of knowledge of good and euill, thou shalt not eate: for in the day that thou eatest thereof, thou shalt die the death. *Gen. 2. 17.*

Q. Death wee heare was threatened: he disobeyed; what promise was made to encourage him to his duty?

A. The continuance both of himselfe and his posteritie in that good estate. *Gen. 2. 9.*

Q. Did man continue in that good estate?

A. No: but he fell from God, through the inticement of Satan. *1. Tim. 2. 14.*

Q. How did he fall?

A. By sinning wilfully & against God, in transgressing his Law: *Eccl. 7. 29. or 31. Rom. 5. 12. 1. Joh. 3. 4.*

Q. What was the sinne he did commit?

A. The eating of the forbidden fruit. *Gen. 3. 6.*

Q. Did all mankind sinne in Adam?

A. Yea: for wee were all in his loynes. *Rom. 5. 12. 1. Cor. 15. 22. Heb. 7. 9. 10.*

Q. What is the state of all men by reason of Adams fall?

A. They are dead in sin, and bond-slaves of Satan. *Eph. 2. 1. 2.*

Q. How doth that appeare?

A. In

A. In that they are altogether ^un-
able to good, and ^uprone to euill con-
tinually. *m* 2. Cor. 3. 5. *n* Gen. 8. 21.

Q. What fruits doe proceed from this
originall corruption?

A. Euill ^o thoughts, words, & works.
o Gen. 6. 5. *p* Gal. 5. 19.

Q. Are all the actions of naturall men
euill continually?

A. Yes, for they ^usaile in many things,
and therefore as they come from them,
they are odious vnto God. *q* Matth. 12.
35. *r* Prou. 28. 9.

Q. What punishments are due vnto man,
by reason of those sinnes?

A. All woe, ^s and miserie, temporall,
spiritual, and eternall, *s* Lam. 3. 39. *Rom.*
6. 23. *Gal.* 3. 10.

Q. What are the temporall miseries?

A. Gods curse vpon the ^r creatures, on
^u mans body, senses, name, friends, what-
soeuer hee takes in hand; and death ^u ie
selfe, *r* Rom. 8. 20. *n* Deut. 28. 15. 16. &c.
n Rom. 6. 21.

Q. Which are the spirituall miseries?

A. Blindnes of ^x minde, the spirit of
^t slumber, and giddinesse, horror of ^x con-
science, hardnesse of ^o heart, a reprobate,
^b sense

sense and strong^e delusions. & Esay 63.
7 Rom 11.8. & Matth. 27.3.4.5. & Esay
7.3.6 Rom. 1.28. & 2. Thes. 2.11.

Q. What is the eternall misery?

A. Everlasting^d damnation. & Ro. 6.21.

Q. After a man doth know his misery,
what is he to learne in the next place?

A. The true meanes how he may escape
the foresaid^e misery, and be restored to
happinesse. & Act. 2.37. & Act. 16.30.

Q. By what meanes may wee escape this
misery, and recover happinesse?

A. Only by Iesus & Christ, & Act. 4.12.

Q. What is Iesus Christ?

A. The eternall Son^h of God, who in
time became man for his elect. & Gal. 4.4.

Q. How many things are we to consider
in Christ?

A. His i Person and his k Office, & Col
2.9. & Heb. 2.16, 17.

Q. What is his person?

A. It is God^l and man, vnited toge-
ther into one^m person. / Ioh. 1.14. Rom
9.5. Esay 7.14. & 1. Cor. 8.6.

Q. Being God before all time how could
he be made man?

A. He was conceived by the holy
Ghost, borne of the virgin Mary, accord-
ding

ding to the ° Prophets. n Luke 1. 35.
° Gen. 3. 15. Esay. 7. 14. and 11. 1.

*Q. Why was Christ conceived by the ho-
ly Ghost?*

A. That he might be pure P. without
sinne, wherewith all are stained that are
conceived after the ordinari^e manner.
p Luke. 1. 45. q Iohn. 3. 6.

Q. Why was he God?

A. That he might beare the weight
of Gods wrath without sinking vnder it,
ouercome death, bee the Head of the
Church, repaire his Image in vs, conquer
the enemies of our saluation, and defend
vs against them.

Q. Why was he man?

A. That he might suffer death for vs,
sanctifie our nature, and we might haue
accesse with boldnesse to the throne of
grace. Heb. 2. 14. / Heb. 2. 11. & Heb. 4.
15, 16.

Q. What is his office?

A. To bee a mediator, to reconcile
God and man. n 1. Tim. 2. 5.

Q. How did he that?

A. By his fulfilling w the law, and by
his sufferings. w Matth. 3. 15. x Heb. 9.
15. Rom. 5. 10. 12. 13.

Q. What

Q. What vnderstand you by his suffering?

A. His voluntarie & humiliation both in ^a soule and bodie, his ^a crucifying death, ^b buriall, and abiding ^c vnder the dominion of death, for a time. ^d Phil. 5. 6. 7. 8. ^e Isa. 53. 10. ^f Matth. 26. 33. ^g 9. 14. ^h Luke 23. 33. ⁱ 1. Cor. 15. 3. ^j c. Acts. 2. 27.

Q. Did Christ alwayes abide vnder the power and dominion of death?

A. No: for the power of death being ^a subdued, the third ^b day he rose againe & ascended ^c into heauen, and sitteth at the right hand of the Father. ^d Acts 2. 31. ^e 1. Cor. 15. 3. 4. ^f Marke 16. 19.

Q. What are the speciall parts of Christs Mediatorship?

A. Hee is ^a Prophet, ^b Priest, and ^c King. ^d Isa. 55. 3. 22. ^e Heb. 2. 17. ^f Ps. 110. 1.

Q. Why was Christ a Prophet?

A. To reueale vnto vs the way to ^a euerlasting life. ^b Luk. 4. 18. 19.

Q. Why was he a Priest?

A. To purchase for vs ^a righteousness and life eternall. ^b Heb. 5. 9.

Q. What are the functions of his Priestly office?

A. Offer

A. Offering up himselfe a sacrifice
for all, and making request for vs
that we should be sanctified 7. 25.

Q. Why was Christ so long?

A. To buy redemption for all his ene-
mies, but to gather and p gouerne his e-
lect and chesell. Col. 2. 14. Psal. 110. 1, 2.
1 Corin. 15. 26. Iohn 19. 16. Hag. 2. 7.
Ezech. 34. 23, 24.

Q. What benefit doe we receive by the death
and resurrection of Christ?

A. Wee are redeemed from the guilt
penitment, and power of sin, and shall
be raised vp at the last day. Gal. 3. 13.
Colos. 1. 14. Luke 1. 74. Titus 2. 14. 1
Cor. 15. 23.

Q. How are wee redeemed from the guilt
and penitment of sinne?

A. God the Father, accepting the death
of Christ, as a full ransome & satisfaction
to his iustice, doth freely discharge and
acquie vs from all our sins. Rom. 3. 24. 25.
Col. 1. 14.

Q. How are wee redeemed from the power
and tyrannie of sinne.

A. Christ by his death killeth a sinne in
vs, and by his resurrection doth quicken
vs into newnesse of life. Rom. 6. 3. 4.

B

Q. What

Q. What are the benefitts of Christs ascension, & sitting at the right hand of the Father?

A. The leading u of captiuitie captiues, the giuing of gifts vnto men, the powring x of his spirit vpon his people, and the preparing y a place for them, *¶* Eph. 4.11. x Acts 2.16, 17. y Iohn 14.3.

Q. What are the benefitts of his intercession?

A. The persons of the faithfull doe alwaies remaine iust, and their works z acceptable in the sight of God; hereby also they are defended against the accusations of all their enemies. z 1, Pet. 2.5. Gen. 4.4. Exod. 28.38.

Q. How will the knowledge of these things worke in the heart of him whom God will saue?

A. It brings him to a serious consideration a of his owne estate, to grieue b for sinne, and the feare of Gods displeasure whereby the c heart is broken and humbled, *¶* Ier. 8.6. 7. Luk. 15. 17. b Acts 2.37. c Acts 9.6.

Q. What else will th is knowledge worke?

A. It will bring a man to confesse d his sinne, highly to e prize Christ, and hunger f after him, vntill hee obtaine his desire. *¶* Luke

2 Luke 15.18. & Math. 13.44. fEsa. 55.1.
John 7.37.

*Q. How are we made partakers of Christ
with all his benefitts?*

A. By faith alone g John 3.16. and 1.
12. Acts 13.39.

Q. What is faith?

A. A resting vpon Christ halone for
saluation. b Psal. 2.12. Acts 16.31.

Q. What is the ground of faith?

A. The free promises i of God made
in Christ, concerning the forgiuenesse of
finnes; and eternall righteousness. i Rom.
4.18. Heb. 11.11.

Q. How is faith wrought in vs?

A. Inwardly by the spirit, as the k au-
thor, & outwardly by the l preaching of
the word and m catechising, as the instru-
ment thereof, k Act. 16.14. / Rom. 10.14
m Heb. 5.11. 12. and 6.2.

Q. How doth the Word worke faith in vs?

A. By shewing vs our n misery, and the
true meanes of our o recovery, encoura-
ging p vs being humbled, to receiue the
promises of the Gospel. n Rom. 7.7. Gal. 3
22. o Gal. 4.4,5. p Matth. 11.28. Esay 61.
1,2,3. Reuel. 22.17.

Q. How doth the spirit work by the Word?

B 2

A. It

A. It doth teach vs wisedome, to multiply 9 things generally spoken, particularly to our selues, secretly vpholdeth against despair, stirreth vp in vs good desires, doth soften the heart, u & draw vs to rest vpon Christ for saluation, before we haue the feeling of comfort. 9 Ezek. 36. 27. 31. r Psal. 51. 12. f Phil. 2. 13. i Ezech. 11. 19. and 36. 26. i John 6. 44. w Matth. 11. 28. 29.

Q. By what meanes is faith increased?

A. By hearing the same x word preached and catechised, and likewise by earnest y prayer. x 1. Pet. 2. 2. y Luke 17. 5.

Q. How must wee heare that wee may yet profit?

A. With z reuerence, a meeknes, bioy, a c longing desire to learne, and giuing d credit to the truth. z Esa. 66. 2. 5. e Iam. 1. 21. b Mat. 13. 44. c 1. Pet. 2. 2. d Heb. 4. 1. 2.

Q. How else?

A. Wee must meditate o of that wee heare, apply it to our selues, conferre f of it with others, and with g diligence set about the practice of what is required. e Psal. 1. 2. and 119. 14. 15. f Ioh. 4. 53. g Esay 2. 3. Luke 2. 15.

Q. What is Prayer?

A. It

A. It is a calling vpon God, in the name of Christ, with the heart, and sometimes with the voice, according to his will: for our selues and others. *b* Exod. 14. 15. 1. Sam. 1. 13. & 1. Iohn 5. 14.

Q. To whom must we pray?

A. To God alone, in the name k of Christ. *k* Iohn 16. 23.

Q. Ought we not in prayer to make particular confession of our sinnes?

A. Yes: so farre as we can come to the knowledge of them; and this we must do with m griefe, hatred and shame, freely accusing and condemning our selues before God, with broken o and contrite hearts. *l* 1. Sam. 12. 19. Psal. 19. 12. *m* Neh. 8. 9. *n* Neh. 9. 33. *o* Zach. 12. 10.

Q. What are the parts of prayer?

A. Petition and Thanksgiuing.

Q. What is Petition?

A. It is a Prayer, wherein wee desire the p preuenting or q remouing of things hurtfull, & the obtaining of things needfull either for this life, or for that which is to come. *p* Esa. 37. 20. Mat. 6. 13. *q* Psal. 6. 1, 2, 3, 4.

Q. How must wee make our requests that we may be heard?

B 3

A. With

A. With r vnderstanding feeling of our wants, ^e feruency, ^u reuerence, hope w to speed, & ^z loue, r 1. Cor. 14. 15. s Mat. 11. 28. t Iam. 5. 16. 17. u Eccles. 5. 2. w 1. Tim. 2. 8. x Mat. 6. 14. Mar. 11. 25.

Q. What is thankesgiuing?

A. It is y prayer, wherein wee render thanks to God, for his z generall goodnesse, and particular a fauours. y 1. Sam. 2. 1. z Psal. 136. 1. &c. a Psal. 103. 1, 2, 3, 4, 5.

Q. What things are required in thankesgiuing?

A. Loue to ^b God, and ioy in ^c his mercy, a desire to ^d draw others to obey and glorifie God, and an endeauour ^e to proceed in godlineffe our selues. b Psal. 18. 1. 2. c Psal. 126. 1. 2. d Psalm. 34. 11. e Deut. 6. 10, 11, 12, 13.

Q. What rule of direction is there according to which we ought to frame our prayer.

A. The generall direction is the word of God, the more speciall is the Lords Prayer.

Q. How many things are to bee considered in the Lords Prayer?

A. Three, the Preface, the Prayer it selfe, and the Conclusion.

Q. Which is the Preface?

A Our

A. Our Father which art in heauen.

Q. What learne you out of this Preface?

A. That God is our Father by grace and adoption, through Iesus Christ, glorious in Maiestie and infinite in power, that both can, and hath promised to helpe vs.

Q. What are you to consider in the Prayer it selfe?

A. Sixe petitions and a thanksgiuing.

Q. Which is the first petition?

A. Hallowed be thy name.

Q. What desire you of God in this petition?

A. That Gods infinite excellencie may bee magnified by vs on earth, in heart, word, and deede.

Q. Which is the second petition?

A. Thy kingdome come.

Q. What doe you desire of God in this petition?

A. That Christ would conuert such as be vnder the power of Satan; rule in the hearts of his chosen by his Spirit here, and perfect their saluation in heauen hereafter.

Q. Which is the third petition?

A. Thy will bee done in earth, as it is in heauen.

Q. What desire you of God in this petition?

A. That whatsoever God willeth in his word might be obeyed chearefully, speedily, faithfully, & constantly by men on earth, as the Angels doe in heaven.

Q. Which is the fourth petition?

A. Giue vs this day our daily bread.

Q. What desire you of God in this petition?

A. That God would bestow on vs all things necessarie for this life; as foode, maintenance, &c.

Q. Which is the fift petition?

A. And forgive vs our trespasses, as we forgive them that trespass against vs.

Q. What desire you of God in this petition?

A. That God of his free mercy in Iesus Christ, would fully pardon all our sinnes, as we doe pardon the wrongs and iniuries we receiue from others.

Q. Which is the sixth petition?

A. And lead vs not into temptation, but deliuer vs from euill.

Q. What desire you of God in this petition?

A. To bee freed from trials so farre as it may stand with the good pleasure of God, and alwayes to bee delivered from the euill thereof, that we faint not vnder them, or be foiled by them.

Which

Q. Which is the thanks-giving in the Lords prayer?

A. For thine is the kingdom, the power, and the glory, for ever and ever.

Q. Doe not these words containe a reason also, why wee beg the former blessings at the hand of God?

A. Yes: for seeing the kingdome, power, and glory is the Lords, we should call vpon him in all our necessities.

Q. Which is the conclusion of the Lords prayer?

A. Amen, which is a witnessing of our faith, and desire of the things prayed for.

Q. What doth Amen signifie?

A. So it is, or, So be it.

Q. What must we doe after we haue prayed?

A. Obserue how wee speed, and what answer we receiue. *f* Psal. 3. 4. and 85. 8.

Q. What benefit shall we gaine hereby?

A. It wil stirre vp the heart to thankfulnessse, remoue dulnesse & negligence in this dutie, strengthen our i faith, and inflame our hearts with zeale, ioy, & loue
g Psal. 31. 21, 22. *b* Psal. 88. 13. & 4. 1, 2.
i Psal. 4. 3. *k* Psal. 116. 1. Psal. 28. 6, 7.

Q. What must we doe if God answer vs not at the first or second time?

A. Examine

A. Examine how I we pray, and continue in fervent therein, waiting vpon the Lord vntill we speed. / 1 am. 4. 3. / Luke 18. 1. / Hab. 2. 3. / Psal. 5. 3.

Q. Who ought to pray?

A. Though God require it of all men vpon earth, yet it more specially belongeth to the members of the Church militant, / Matth. 7. 7, 8.

Q. Who can, and may pray with hope to speede?

A. Onely they that depart from iniquitie, / Psal. 66. 18.

Q. For whom must we pray?

A. For all sorts of men now living, or that shall liue hereafter, but not for the dead. / 1. Tim. 2. 1. 2. / Ioh. 17. 20. / Luke 16. 24, 25.

Q. May men content themselves to pray in private onely, or onely in publike?

A. No: but they must vse both publike and private prayer, / Acts 2. 42. / Luke 11. 1.

Q. What other meanes hath God appointed to increase faith?

A. The due administration and receiuing of the Sacraments. / Gen. 17. 9, 10, 11. / Rom. 4. 11.

Q. What

Q. Who ought to administer the Sacraments?

A. Onely they that are \times lawfully called thereunto by the Church, \times Heb. 5.4.

Q. What is a Sacrament?

A. A seale of the \times couenant of grace. Rom. 4.11.

Q. In what words is this couenant expressed in the Scripture?

A. I will be thy γ God, and thou shalt be my people, γ Ier. 31.33.

Q. What are the parts of a Sacrament?

A. Two; An outward visible signe, sanctified, to represent & seale another thing to the minde, and heart; and an inward grace, which is the thing signified.

Q. Who is author of the Sacrament?

A. The Lord \times onely, who made the couenant, \times Esa. 7.14. and 38.7.

Q. How many Sacraments are there?

A. Two; \times Baptisme, and the Lords Supper. \times Ioh. 1.26. \times Luke 22.19, 20.

Q. What is Baptisme?

A. A Sacrament of our ϵ ingrafting into Christ, communion with him, and entrance into the Church. \times Mat. 28.19. A. & 8.38.

Q. What is the outward signe?

A. Water

A. Water, & wherwith the party baptised is washed; eby dipping or sprinkling in the name of the Father, Sonne, & holy Ghost. *d* Acts 10. 47. *e* Mat. 3. 6. 11. 13. 16. Acts 16. 15. *f* Mat. 28. 19.

Q. What is the inward grace, or thing signified?

A. Forgiuenesse of sinnes, and sanctification. *f* Mat. 1. 4. Act. 2. 38. *g* Tit. 3.

Q. To what condition doth the party baptized binde himselfe?

A. To belecue in hⁱ Christ, and forsake his sinne. *b* Act. 8. 37. *i* Mar. 3. 12.

Q. How oft ought a man to be baptized?

A. It is enough^k once to bee baptized; for baptisme is a pledg^l of our new birth. *k* Acts 7. 8. *l* Tit. 3. 5.

Q. Who ought to be baptized?

A. Infidels^m conuerted to the faith, and the infantsⁿ of one or both Christi^{an} parents. *m* Acts 8. 12. *n* Acts 1. 36. 1. Cor. 7. 14.

Q. What is the Lords Supper?

A. A Sacrament of our^a continuance and growth in Christ. *a* 1. Cor. 10. 16.

Q. Who is the author of this Sacrament?

A. The^b Lord Iesus in the same night that he was betrayed. *b* 1. Cor. 11. 23. 24.

Q. What

Q. What is the outward signe?

A. Bread ^c and Wine, with the actions pertaining to them, as breaking, giuing, receiuing, eating, and drinking. ^c Mat. 26 27, 28.

Q. What is the inward grace?

A. Christ ^d with all the benefits of his death and passion. ^d 1. Cor. 11. 24.

Q. What is the duty of the Minister in the administration of this Sacrament?

A. To consecrate ^e it by declaring the institution thereof, and prayer ioyned with thankesgiuing: As also to breake the bread; and afterwards to deliuer the bread and wine to the people. ^e 1. Cor. 11 23, 24. Mat. 26. 26, 27, 28. Marke 14. 22 Luke 22. 19.

Q. What is hereby signified?

A. The Action of God the Father offering Christ to all, and bestowing him ^f effectually vpon the worthy receiuer. ^f 1. Cor. 10. 16.

Q. What is the dutie of the receiuers?

A. To receiue ^g the bread and wine deliuered, and to eate and drinke thereof. ^g Mat. 26. 26, 27. 1. Cor. 11. 23, 24.

Q. What is signified hereby?

A. Our ^h receiuing, and feeding vpon
Christ

Christ by faith, *h* 1. Cor. 10. 16.

Q. Is it sufficient to receive this Sacrament once?

A. No: 1 but we must receive it often, *1* Acts. 2. 42. and 20. 7.

Q. For what end and use ought we to receive this Sacrament?

A. To confirm our faith, communion with Christ, & all saving graces in us, to keepe I in remembrance the Lords death vntill he come againe, and to refresh in our loue one to another, *1* Cor. 10. 16. *1* Cor. 11. 24. 26. *1* Cor. 12. 13.

Q. What is the danger of unworthyness?

A. Unworthy receiuers are guilty of the body and blood of the Lord, and are eate and drink iudgement to themselves, *1* Cor. 11. 27. 29.

Q. Who are to receive this Sacrament?

A. Such as know their misery by the remedy thereof in Christ, and of the doctrine of the Sacrament, with earnestly longing to bee satisfied with the bread of life, *1* Matth. 11. 28. *1* Exod. 12. 26, 27. *1* Reu. 22. 17.

Q. What else is required in them that come to this Table?

A. A renewed & hatred of all sinne, an heartie endeauour to ouercome naturall passions, and an vtter and wel-aduised forsaking ofr grosser sins, willingnes^s to be strengthened in faith, and a longing desire for the good of our brethren, *q* Luk 3.12.13. Matth.18.3. & Luke 14.28.29. &c. / Matth.5.6. & Marke.11.25. Matth.9.23.24.

Q. What if a man find himselfe weake in faith, and full of doubting?

A. Hee must bewaile u his vnbeleefe, pray for faith, seeke to haue his doubts resolved and so receiue, to bee further w strengthened. *u* Marke 9.24. *w* Iudg.6.36.37. Exod.12.1,2,3,4.

Q. How ought a mans heart to be affected in receiuing the Sacrament?

A. With *s* reuerence, ioy and *h* comfort, meditating *t* on the outward signes, & what they signifie, the dainties prepared, and loue of him that prepared them, our communion with Christ his graces, & his faithfull people, wherby the heart, is prepared to thanksgiuing. *g* Exod.3.5. Gen.28.17. *b* Deut.16.15. *i* 1. Cor.11.25 1. King.8.66.

Q. What must we do after we haue receiued?

A. We

A. Wee must endeavour to finde an increase of *k* faith, loue, and all sauing graces, abounding more and more in welding. *k* Pro. 4. 18. Ezek. 47. 12.

Q. What order hath the Lord left in his Church, to keepe his ordinances from contempt?

A. The vnruely should be ^l admonished, the obstinate ^m excommunicated, and the penitent after their fall restored & ⁿ comforted. *l* 1. Thel. 5. 14. *m* 1. Cor. 5. 5. *n* 1. Cor. 2. 6, 7.

Q. Besides the forenamed meanes, are there not some other profitable for the increase of faith?

A. Yes: ^o reading or hearing the Scriptures read, in *p* publique, and in *q* private meditation, and *r* conference. *o* Rom. 10. 17. *r* Act. 13. 15. *q* Act. 8. 30. *r* Luke 2. 31. *s* Heb. 3. 13. *t* 1. Ch. 4. 52.

Q. Huberto of the ordinary meanes, whereby faith is increased: Be there not also some extraordinary meanes.

A. Yes: and those bee holy ^a fasting, holy ^b feasting, and religious ^c vovves. *a* Luke 5. 35. *b* Ester 9. 17. *c* Psal. 50. 14.

Q. What is an holy Fast?

A. A religious abstinence from all the labours

labours
of this
cessary
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labours^a of our calling, and f comforts of this life, so farre as comelines and necessitie will permit; that we might bee more seriously & humbled before God, and more feruent in prayer. *d* Ester. 4. 16. *e* Levit. 23. 28. *f* Exod. 35. 5. *g* Dan. 9. 9. 11. *Leui.* 23. 27.

Q. When ought we to fast?

A. When we feele or ^b feare some grievous calamitie vpon vs, or hanging ouer our heads, want some speciall blessing, are pressed with some speciall sinne, or goe about some ⁱ weighy matter. *b* Ester 4. 16. *Ezra* 8. 21. *Acts* 13. 2.

Q. What is an holy Feast?

A. An extraordinary ^k thanksgiuing for some notable deliuerance out of some desperate danger, testified with feasting before God, with ioy and gladnesse, sending presents to our friends, & portions to the needy. *k* 1. *Chron.* 16. 8. & 29, 10, 11 / *Neh.* 8. 10. *Hest.* 9. 22.

Q. What is a Religious vow?

A. A solemne ^m promise vnto God, made by a fit person, of some lawfull thing which is in his choise, to testifie his loueⁿ and thankfulness. *m* *Deut.* 23. 21. *Psal.* 116. 12.

C

Q. Con

Q. Can faith being wrought and confirmed in vs, be fruitlesse and unprofitable?

A. No : for it worketh ° by loue, Gal. 5.6.

Q. What is the principall worke of faith?

A. It purifieth the heart. Acts 15.9.

Q. What followeth thereupon?

A. A fighting and combating against sinne and corruption. Gal. 5.17.

Q. What else?

A. Renouncing of all euill in affection, and of grosse & sinne in life and conversation. Acts 28.9 Acts 19.18,19.

Q. What is a third thing that followeth hence?

A. Loue and delight in that which is good, ioyned with a sincere desire, purpose, & endeuour daily to amend whatsoever is amisse, and to lead a life according to the law of God. 1 Psal. 119.97. Phil. 3.13,14. Acts 11.23. 1 Psal. 119.6

Q. Wherein is the summe of the law contained?

A. In the tenne Commandements, Deut. 10.4.

Q. How are they diuided?

A. Into two Tables, Deut. 5.22. and 10.1,2.

Q. Which

Q. Which are the Commandements of the first Table?

A. The foure first, & they teach the duty which we owe vnto God immediately.

Q. Which are the Commandements of the second Table?

A. The fixe last, which instruct vs in our dutie towards our neighbour.

Q. Which is the first Commandement?

A. I am the Lord thy God, &c. Thou shalt haue, &c.

Q. Which is the generall dutie required in this Commandement?

A. That in mind, will, affections, and the effects of these, wee take the true God, in Christ, to be our God.

Q. What is the generall sin here forbidden?

A. All failing to giue God that foresaid honour which is due vnto him; or else in whole or in part giuing it to any other.

Q. What is the second Commandement?

A. Thou shalt not make to thy self, &c.

Q. What is the generall dutie which this Commandement requireth?

A. That we doe worship the true God purely, according to his will.

Q. What is the generall sinne forbidden?

A. All omission of Gods true worship

when it is required, and al false worship, either inuented by others, or taken vp of our owne heads.

Q. Which is the third Commandment,

A. Thou shalt not take the name, &c.

Q. What is the generall dutie required in this Commandment?

A. That we should vse the titles, properties, works & ordinance of the Lord, with knowledge, faith, reuerence, ioy, & sincerity, in thought, word, & cōuersatiō.

Q. What is the generall sinne forbidden,

A. Omitting the dutie here required, vsing the Lords name when we ought not, or otherwise then we should.

Q. When is the name of God taken otherwise then it should?

A. When it is vsed ignorantly, superstitiously without faith, rashly, not to a right end, hypocritically, falsely, against conscience, and when men name themselves Christians, but liue scandalously.

Q. Which is the fourth Commandment,

A. Remember the Sabbath day, &c.

Q. What is the generall dutie here required?

A. That the whole Sabbath or Lords day, be set apart from al common vses, as holy to the Lord, both publikely & priuately

bately in the practise of the duties of necessity, holinesse, and mercie.

Q. What is the general sin here forbidden?

A. All neglecting of the duties of that time, or prophaning of that day, by needlesse workes, words, or thoughts, about our callings, or recreation.

Q. Which day is to be set apart as holy to the Lord?

A. It is morall, and perpetuall to keepe one day in seuen, as holy : from the creation to the resurrection of Christ, the seuenth day was instituted; after Christ his resurrection, the first day of the weeke was ordained, and is to be kept for ever.

Q. What is the first Commandement?

A. Honour thy father and thy mother, &c.

Q. Who are to bee understood by father and mother?

A. Not onely naturall parents, but also all superiours in office, age, and gifts.

Q. What is it to honour?

A. To acknowledge the excellencie that is in men by vertue of their place, and to carrie our selues accordingly towards them.

Q. Are only the duties of Inferiours here intended?

A. No, but of Superiors, & equals also.

Q. *What then is the maine dutie of this Commandement?*

A. That we carefully obserue that order which God hath appointed amongst men, and doe the duties which wee owe vnto them in respect of their places & degrees.

Q. *What is the dutie of Inferiours?*

A. They must be subiect, reuerent, and thankful to their superiors, bearing with their wants, and covering them in loue.

Q. *What is the dutie of Superiours?*

A. To carrie themselves grauely, meekly, and after a seemely manner towards their inferiours.

Q. *What is the dutie of equals?*

A. To regard the dignitie and worth each of other, modestly to beare themselves one toward the other, and in giuing honour to goe one before another.

Q. *Which is the sixth Commandement?*

A. Thou shalt doe no Murther.

Q. *What is the generall dutie of this Commandement?*

A. That by all meanes lawfull, we desire and studie to preserve our owne person, and the person of our neighbour.

Q. *What is the general sin herein forbidden?*

A. All

A. All neglect of our owne, or our neighbours preservation, or desire of our own or their hurt, conceived in heart, or declared in word, gesture or deed.

Q. Which is the seventh commandment?

A. Thou shalt not commit Adulterie.

Q. What is the generall dutie of this Commandment?

A. That wee should keepe our selues pure in soule and body, both towards our selues and others.

Q. Which is the generall sin here forbidden?

A. All vncleanenesse of heart, speech, gesture, or action, together with all the causes, occasions, and signes thereof.

Q. Which is the eight commandment?

A. Thou shalt not Steale.

Q. What is the generall duty of this commandment?

A. That by all good meanes wee further the outward estate of our selues, and of our neighbours.

Q. What is the general sinne forbidden?

A. All neglect to further our owne or our neighbours wealth, all impeachment or hinderance thereof, and all increase thereof, by vniust and indirect dealing.

Q. Which is the ninth Commandment?

C 4 A. Thou

A. Thou shalt not beare false witness against thy neighbour.

Q. What is the generall duty here required?

A. That by al meanes we seek to maintaine our owne and our neighbors good name, according to truth & a good conscience.

Q. What is the generall sinne forbidden?

A. All failing to procure, defend, and further our own, and our neighbours credit, all vnjust defence, wrongfull suspicion; and a calumny of our felues, or others.

Q. Which is the tenth Commandment?

A. Thou shalt not couet, &c.

Q. What is the generall duty commanded?

A. That we be truly contented with our owne outward condition, and hartily desire the good of our neighbour, in all things belonging vnto him great & small.

Q. What is the generall sinne forbidden?

A. All thoughts of mind, wishes, and desires of heart, and delightfull remembrances of euill, against contentednesse.

Q. Is any man able to keepe this Law?

A. Not perfectly; for the ^a godly often fall, the most holy ^b faile alwaies in their best duties: But the child of God ought, ^c may & vsually ^d doth walke according to

to the law, sincerely. *a* lam. 3. 2. *b* Exod. 28. 36, 37, 38. *c* 1. Ioh. 2. 14 Ioh. 14. 15. 31. *d* 1. King. 15. 5.

Q. Should not a Christian omit doing of good altogether, seeing he cannot do it in that measure that God requireth?

A. No: but with diligence & singleness of heart, strive against corruption, looke for the assistance of Gods spirit, & labour to grow in grace. *e* 2. Cor. 7. 1. *f* 2. Chron. 16. 9. Phil. 4. 13. *g* 1. Pet. 2. 2. and 2. Pet. 3. 18.

Q. What meanes should a man vse to grow in grace?

A. Hee must thoroughly examine his wayes, iudge himselfe, watch ke over his heart at all times, in all places, occasions, and conditions, redeeming the time, to store his hart with good, & preserve his faith. *h* Hag. 1. 5. 7 *i* 1. Cor. 11. 31. *k* 2. Tim. 4. 5. *l* Eph. 5. 16. *m* Heb. 10. 35, 36, 38.

Q. What else?

A. He must take vnto him the whole armour of God, and with care, yprightnesse and constancie, vse the meanes of grace before prescribed, in one estate, as well as in another. *n* Eph. 6. 14. *p* Prou. 3. 3, 4. Col. 4. 2. *p* Iob. 27. 10.

Q. What

Q. What priuiledges doth God afford in this life vnto his children, who labour according to his will to increase in grace?

A. They may be assured ⁹ of his fauour & fatherly^r care ouer them, the ^d direction of his spirit, their^r growth in grace, & ^u perseuerance to the end, ⁹ 1. Ioh. 3. 1 13. Ioh. 1. 12. & 1. Tim. 4. 10. Mat. 10. 30. ^p Psal. 143. 10. & Col. 1. 9. 10. & Phil. 1. 6.

Q. What other priuiledges doth God afford vnto them?

A. They are ^u kept from, comforted ^w in and deliuered ^x out of many troubles, taught to vse all estates aright, ^r preserved from foule offences, enabled to ^r rise againe if they fal, instructed to liue ^a godly, & haue possession ^b of the word, ^w Psal. 32. 10. & Acts 16. 25. & Prou. 1. 18. & Lam. 3. 27. Phil. 4. 12. 2 Luk. 1. 6. & Psal. 37. 23, 24. & Eph. 2. 10. & Luke 8. 15.

Q. Doe all the godly, or any, at all times enioy all these priuiledges?

A. No: some are ignorant of them, not beleuing, or at least very faintly, that there be any such: Others are carelesse, who prize them not, and so take not paines for these things as they ought.

Q. What other binderances doe deprime
Christians

Christians of the enjoying of these priviledges?

A. Inordinate passions, as feare, anger, selfe-loue, pride, loue of pleasures, cares of the world, earthly incumbrances, and inconstancie in good duties: temptations also to distrust, doe keepe vnder many. c. *Iam. 4. 1, 2.*

Q. How should a man bridle and reforme these unruly passions?

A. Let him highly esteeme a Christian life, pray earnestly, set himselfe most against the infirmities that be strongest in him, shun the occasions of sinne, hide the commandment in his heart, and apply the death of Christ, for the killing of corruption. *m Psal. 119. 11. n 1. Ioh. 5. 4.*

Q. How may a man overcome his temptations to distrust?

A. He must not giue credit to Satans suggestions against Gods truth; but consider of Gods power, & goodnesse, & unchangeablenesse, former mercies, & free grace in giuing vs his Son: so that weakness, vnworthines, want of feeling comfort should not dismay him. *• Mat. 4. 3, 4 p Mat. 8. 2. Esa. 40. 27, 28. q Psal. 51. 1. r Iere. 31. 3. s Psal. 77. 11. 12. t Rom. 5. 8, 9.*

Q. What else must we doe?

A. He

A. Hee must consider what promises the Lord hath made to keepe ^a & vphold him, what encouragement ^w he hath giuen him to belecue, and how acceptable ^z a thing it is that he should so do. ^a Mat. 16.18. Luk. 22.32. ^w 1.Ioh.3.23. ^x Mat. 8.10. & 15.28. Rom.4.20.

Q. What other thing is to bee learned for the ouercoming of these temptations?

A. Wee must iudge of our selues not by our owne ^a present feeling, or by our owne ^b discerning the fruites of Grace, but by that we haue ^c felt, & the ^d fruites of grace which appeare to others. ^a Psal. 116.11. Psal. 13.7. ^b Psal. 51.10. ^c Psal. 77.11. ^d 2.Cor.2.10,11.

Q. What may be a further helpe?

A. It is good to ^e examine our hearts, & vse the aduice off others; but we must know withall, the greaning ^z after, and labouring to rest our wearied soule vpon the promises of grace, being neuer satisfied vntill our doubtfulnesse be remooued, will bring a good end. ^e Psal. 4.4. ^f 1.The. 5.14. ^g Mat. 11.28.

Q. Doe the fruites of the spirit alway appeare in the faithfull?

A. No: they are obscured in ^h our first

conversion; in the dayes of^t securitie,
when we ^k leaue our first loue, in the time
of^t temptation, or of some relapse^m into
sinne. *b* Luke 5.37, 38. *i* 1. Cor. 3. *k* Reue.
2.4. *l* Psal. 6. 1, 2, 3. *m* Psal. 51. 10.

Q. How shold a man recover out of a relapse?

A. By a speedy ⁿ consideration of what
hee hath done, renewing his repentance,
with sorrow and shame, ^o bewailing his
sinne before God, reforming his life, and
laying hold vpon the promise of mercy.
o Reue. 2. 5. *o* Iere. 31. 18, 19.

*Q. What priuiledges doe the godly enjoy
as soone as this life is ended?*

A. Their glory then begins: for their
bodies remaine^p in the graue as in a bed
of spices, & their soules ^q being perfectly
freed from sinne, are receiued into hea-
uen, beholding^r God and Christ immedi-
ately. *p* 1. Thes. 4. 15. *q* Reuel. 14. 13.
r Mat. 5. 8. *i* 1. Cor. 13. 12.

*Q. If this bee the state of the godly, what
shall become of the vngodly?*

A. Their bodies ^t shall rot in the grave,
& their soules ^t bee iudged to euerlasting
woe. *s* Gene. 3. 19. *t* Luke 16. 22, 23.

*Q. When shall the happynesse of the elect
be consummate?*

A. A

A. At the^u dreadfull day of iudgment,
& the generall resurrection. *Psal. 17. 13.*

Q. *Who shall be the iudge at that day?*

A. Christ the^e Lord and King of the Church, who shall come in a most glorious & visible manner descending^e frō heauen with a shout, and with the voice of the Archangel, and with the trumpet of God most royally attended with innumerable multitudes of mighty angels. *Acts 1. 42. & 17. 31. 21. The. 4. 16. 72. The. 1. 7.*

Q. *When shall he come?*

A. He will most surely come, but the time is^e vnknowne, that we might ever^e watch, and prepare for his coming. *2. Matth. 24. 36. 1. Matth. 24. 42.*

Q. *Whom shall he iudge?*

A. His elect and^e chosen, and all their enemies both euill^e angels, and wicked men. *1. Cor. 5. 10. 2. Pet. 2. 4. Iude 7. 16.*

Q. *Seeing many of Gods elect people, and wicked men are rotted in the earth, how can they be iudged?*

A. The very same bodies in^d substance that at any time died, shall by the power of God be raised vp, and the soules be^e reunited vnto them, inseparably to abide together for euermore. *1. Cor. 15. 42. 43.*

Q. *What*

Q. VVhat are wee to beleue concerning those who shal be found alive at the comming of Christ?

A. They shall bee changed in the twinkling of an eye, and so presented before the iudgement seate of Christ.

1. Cor. 15. 51, 52.

Q. In what manner shall he iudge?

A. Most strictly, both in respect of the persons iudged, & the things for which; but yet hee shall iudge most righteous iudgement. f 2. Cor. 5. 10. g Acts 17. 31.

Q. VVhat shall be the issue of this iudgement to the wicked?

A. Euerlasting ^h perdition from the presence of the Lord, to all those who ignorantly or wilfully did contemne the Gospell. b 2. Thes. 1. 7, 8, 9.

Q. What shall bee the issue thereof to the godly?

A. The cleare vision of God & Christ, endlesse communion ^k with them, and euerlasting ^l peace & glory both in soule and body, in fuller measure then the heart of man can now comprehend, or any of the Saints enjoyed before. i 1. Ioh. 3. 2. k Ioh. 17. 24. Phi. 1. 23. l Mat. 25. 34

FINIS.